FURIUS:

OR, A

MODEST ATTEMPT

TOWARDS A

HISTORY

OF THE

LIFE and Surprising EXPLOITS

OF THE

FAMOUS *W. L.*

CRITIC and THIEF-CATCHER; who has so eminently distinguish'd himself by his laudible Detection of the heretofore admired

JOHN MILTON.

In a LETTER from an honest *North-Briton* to his Friend in *London*.

To which is added,

Some REMARKS on the Passages adduced by *FURIUS*, with Intent to prove the said *MILTON* a PLAGIARY.

I sing the Man (mind me who list)
A Tory *true, as ever pist'd.* Somebody.

LONDON:

Printed for H. CARPENTER, in *Fleet-street*.

NB. This was written before Lauder acknowledged his Forgeries.

[D. Farmer]

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of

LETTER

Written to a Friend beyond North-

Britton, by a Gentleman in London.

BRITISH MUSEUM

Some REMARKS on the Pamphlet intitled

by FURIUS, with Leave to print the said

MILTON's PLAGIARY.

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272.

A

LETTER

From a Gentleman in *Edinburgh*, to his Correſpondent in *London*.

SIR,

Shall now purſuant to my Promiſe, ſend you ſome Thoughts, digeſted at my leiſure Hours, upon the late violent Attack on the Writings of the great *Milton*. For my Part, I cannot but be very Sorry, as a *Scotchman*, that any Countryman of mine ſhould, at this time of Day, endeavour to rob the *Engliſh* Nation of the Honour of having produced the

greateſt Poet, according to *Dryden's* Beautiful Epigram, that ever lived. And as I am but too well aſſur'd that this Attempt proceeds from a malignancy of Spirit, which would if poſſible, revive the old Animoſities raiſed by *France* and *Rome*, betwixt us and our Brethren of *England*, to ſhew my Abhorrence of it, I ſhall give you ſome Account of the Life and Character of that ſtrange Wretch (pardon the Expreſſion, I would not apply it to a Gentleman; nor has the Subject before me the leaſt Part of a Gentleman about him) who has ſo injudiciouſly as well as maliciouſly attack'd the Reputation of that heavenly Bard, the Author of Paradiſe Loſt.

FURIUS is the Name, by which I ſhall diſtinguiſh that pretended Critick, who has in the *Gentleman's Magazine* for 1747, thrown out ſome of the moſt violent and ill-natur'd Reflections on the univerſally admired *Milton*, that ever flow'd from the Pen of a Bigot. And indeed, *Bigot* would have been as proper a Name for him as any, ſince (I am confident) 'tis more from the deſpicable Fury of Party-Zeal, than from any regard to Truth, that he thus takes upon him, to ruin the Reputation of a Name that I ſhould bluſh to mention with his.—— By the way I would obſerve, that as I know

you will not be able to conceal the Contents of what follows, ſo you have my Permiſſion to make them as Publick as you pleaſe; for I doubt not but many of the *Engliſh Literati*, will be glad to know the real Character of this doughty Son of Preſumption, who has taken upon him to pull from their lofty Pinnacle of Fame, thoſe great Genius's who were able to immortalize Kings, and raiſe more than triumphal Arches to Heroes. *

Tho' after all, I muſt own that the Taſk of pointing out a Man's Weakneſſes and Imperfections is a very diſagreeable and ungrateful one; yet, as this is a Taſk impoſed on me by you, and as it is alſo doing a Piece of Juſtice to the injur'd *Manes* of the worthy Dead, and may alſo in ſome Meaſure wipe off the Odium which *Furius* has brought on my Country, I the more readily ſubmit to it; and ſhall therefore, without further Apologizing, take upon me to point out to the *Engliſh* Nation, the Man who would rob them of their brighteſt Ornament; to place before them, in a true and impartial Light, at one View, the Epitome of *Zoilus*, *Therſites*, *Bavius*, *Milbourn*, and *W. L.* And this I

* *Furius* has alſo in his Mad Fits, tho' not yet in ſo Publick a Manner, aimed ſeveral *Terrible* Blows, at the Writings of the late Mr. *Pope*.

hope may have ſome Tendency to make it appear that the *Scotch* are not all ſuch Haters of the *Engliſh*, as the bigotted narrow-ſoul'd *Furius*; and that we are as great Admirers of *Engliſh* Authors, and have as much Affection for real Merit, wherever we find it, as the *Engliſh* themſelves.

To proceed then, this empty Critick, who like a ſhallow Stream, makes ſo great a Noiſe in the World, was but little known till about 16 or 17 Years ago, when he met with the following Accident. Being one Day at *Bromfield-Links*, near *Edinburgh*, where ſome People were playing at the Golf, unluckily the Ball, on which a rapid Force was impell'd by a very able Hand, ſtruck him full upon the Center of the Patella, and ſoftned the Bone, but as a proper Remedy, was not timely apply'd, an Inflammation round the Knee enſued, all from the Head of the Patella, to the Extremity of the Tibia, and the Fracture was not obſerved, till ſome fætid Matter began to iſſue forth at the Orifice of the Bone that was hurt, but then it was too late to apply any Cure, for the whole Fleſh round was putrefied, and the Rottenneſs extending itſelf Upwards, and even infecting the Bone, a ſkilful Surgeon cut it off about three Inches above the Knee. The Operation was painful in general, but as the Thigh

was

was ſtraitly tied about with cloſe Bandages, that Part of the Torture was not ſo exquiſite as the ſcraping the Rottenneſs of the Bone, and pulling up the Fleſh, in order that the Stump might be fixed in a wooden Frame, prepared for that Purpoſe. In ſhort, the Patient fever'd, and if the moſt tender Care had not been taken of him, he certainly would have died, and then in all Probability the ſacred Aſhes of the immortal *Milton*, might have reſted in Peace to the End of the World.

Being recovered from his Diſtemper, his late Misfortune ſoon render'd him remarkable. As one is apt to ſpeak the beſt of, as well as to pity the unfortunate, ſo ſome took it into their Heads to ſay that Poor *W. L.* was a good *Latin* Scholar; he having indeed applied himſelf chiefly to that Branch of Literature. He taught about this Time privately at *Edinburgh*, and as he was fond of being thought a proficient in his Way, he became nauſeous to every Company he fell into. For he was ſure upon every Occaſion to thunder forth his *Latin* Phraſes, which he would ſtring together at a ſtrange Rate. But tho' he wanted Judgment to apply them, yet ſo unquenchable was his Thirſt after Applauſe this Way, that he would turn all that paſs'd in the Converſation into *Latin*; ſuch as humoured

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moured his Foible, ſometimes obtained his good Graces; which however were as eaſily loſt; but thoſe who ſeem'd weary of it, he was ſure to reflect upon with the greateſt Bitterneſs, and revile with the utmoſt Contempt and Diſdain: His Temper is naturally Fiery, and his turn of Mind very Sanguine and Fierce, as will eaſily appear to any Perſon who narrowly obſerves him: * Whether or not any thing of this may be owing to the irregular Circulation of the Blood, which a young Surgeon of my Acquaintance, a droll Wag, ſwears cannot be ſuppoſed to flow equally and uniformly in him, on Account of the loſs of his right Leg, the place of which is ſupplied by a neat one of Wood. I muſt leave to your Judgment to determine; but his natural Diſpoſition was ever inclined to Spleen and Dejectedneſs, and has been productive of the moſt unaccountable Rigour and Severity, which was obſerved to increaſe while here; for his confined Education which was only the Study of the *Latin* Tongue, and the pedantic Cuſtom of darting out Vollies of Phraſes in that Language, has far ſo improved his natural ſanguine Temper, as to beget in

* This *Furius* is about five Foot ſeven Inches high, has a white Complexion, large rolling fiery Eyes, and a Thundering Voice, which is of great ſervice to him in all his *Ale-Houſe* Diſputes.

him

him ſuch ſtubborn Habits of Prejudice and vicious Principles, eſpecially againſt thoſe who are not ſo good *Latin* Scholars, or who have not the ſame Degree of Confidence with himſelf, that I am afraid they will not eaſily wear off; and I am heartily Sorry to think that the *Engliſh* Nation, ſhould have ſo clear and demonſtrative a Proof of what has been advanced, from the Noiſe and Appearance which he has made.

In the Year 1734, one Mr. *Adam Watt*, was Teacher of Humanity i.e. *Latin*, in the College of *Edinburgh*, and he falling Ill, *W. L.* was deputed to teach his Claſs, but inſtead of behaving like a Gentleman in that Station, he became very diſagreeable to his Scholars, for he generally read whole Pages of Virgil or any other Author, that was in his Hand without deſiring or permitting them to make the leaſt Remark.

On the deceaſe of Mr. *Watt*, who died that Year, *Furius* did his utmoſt to get himſelf declared Succeſſor to that Gentleman. But in this he was ſo much oppoſed that another was preferred before him. On his Diſappointment he vigorouſly ſollicited a Place in the College of *Edinburgh*, viz. that of Library Keeper, tho' doubtleſs any other Perſon beſides, *W. L.* would hardly have

condeſcended

condeſcended to ſtoop at a Place that had been poſſeſſed by an old Man, ever ſince the Year 1684, and by his Father ſixteen Years before him; but in this, notwithſtanding all his Efforts, he was alſo fruſtrated. Now finding himſelf diſappointed of the meaneſt Place about the Univerſity, * he denounced Vengeance upon the aged Incumbent, and undervalued him in the moſt extravagant Manner: and indeed it muſt be owned that Mr. *Robert Henderſon*, the Poſſeſſor of that Place, was a mean-ſpirited inſignificant Body, and much reſembled *W. L.* in pouring forth Vollies of *Latin* Phraſes, of which he was a great Maſter in his younger Years; but there was this material Difference, between the old and young Man, *viz.* that the former tho' whimſical and trifling, was harmleſs and innocent, and inſtead of back-biting, laid it down as a Maxim, never to hear Ill of a Man behind his Back, whereas the latter was always ridiculouſly Fooliſh, very Raſh, and Revengeful, even to Madneſs, eſpecially when he conceived a Diſguſt againſt any one, which he is ever ready to do even upon the moſt frivolous Occaſion.

From this Time, *viz.* 1735, till the Year

* For the Library Keeper is almoſt a Servant to all the Maſters.

1739,

1739, he continued at *Edinburgh*, and obſerving that the *Greek* Tongue was in high Eſteem, he applied himſelf a little to the Study thereof, with Mr. *Robert Hunter*, the preſent Profeſſor of that Language, in the College of *Edinburgh*. But alas! tho' the *Greek* may ſo eaſily be learned, eſpecially by one who has been converſant in the *Latin*, he made little or no Progreſs therein, nor to this Day (as I am informed) does he know ſo much as the firſt Elements of that Language: And indeed this Circumſtance is very favourable to the Memory of the *Roman* Poets, otherwiſe he might perhaps accuſe them of Plagiariſm and Theft, and inſtead of having our Magazines filled with uſeful and delightful Improvements, or what is commonly called the Knowledge of Things, we ſhould have nothing but dry Criticiſms on Words, and the greateſt of Men, injudiciouſly and fooliſhly arraigned on the meaneſt and moſt trifling Points.

And really, 'tis the unanimous Opinion of thoſe who know our *Furius* that his Genius for Letters, extends no further than the Knowledge of the *Latin* Tongue, to which, except in the Inſtance of Excurſion I have adduced, he has confined himſelf ſolely; and this I fear is the only Example of Prudence that can be produced in the whole of his Con-

duct, ſince aſpiring at Languages or Sciences to which Nature had denied him the Capacity of attaining, would be as ridiculous as for a Cripple to engage in a Race, with a running Footman.

Arts and Sciences, are truly a Myſtery to him, nor has he a ſufficient Stock even of Paſſages from the *Roman* Authors by Rote, his Store lying moſtly in ſome Phraſes which he has picked up, and hid in the Granary of his Brain; but ſo confuſedly that whenever they begin to peep forth, a very unpleaſant Proſpect preſents itſelf to the beholder's View. It is a Queſtion among ſome People, whether a Man can be a good *Latin* Scholar, without a moderate Knowledge of any other Thing; for my Part I think not, and yet *W. L.* is an Exception from my Opinion, according to that of ſome others.

In *February* 1739, *W. L.* ſtood Candidate, with eight others, for a Place in the high School of *Edinburgh*, which became vacant upon the Death of Mr. *William Creech*. The Parts of their Tryal were theſe following, *viz.* the firſt Ode of the third Book of Horace, which begins thus, *Odi profanum Vulgus*, &c.

Then, they ſcanzed one of *Buchanan's* Pſalms; and laſt of all a Piece of *Engliſh* was dictated to them out of *Herodian*, in order to

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be by them turned into *Latin*; here *Furius* muſtered up his Phraſes, and by good Chance applied them ſo well, that he was returned by the Judges, as the beſt Writer of the Verſion; but alas, the Magiſtrates and Town Council preferred another, whoſe Character pleaſed them better, and ſo he was diſappointed of his Aim; hereupon He ſet himſelf to write Satires againſt the Maſters of the Univerſity, ſome of whom he blamed for his Loſs, and treated moſt ſeverely in a Proſe *Latin* Satire, in which he aſſerted, that they could not ſo much as decline their Names in *Latin*; he likewiſe carried about with him what he called a Copy of the Verſion of one *A—d—ſ—n*, who was of the Number of the Diſputants, (and indeed that Piece, according to my Information, appeared unworthy of any Maſter) but ſo little regard was paid to the Reports which *Furius* induſtriouſly propagated, in order to detract from the Character and Reputation of the Man, that they preferred him to the very firſt Vacancy which fell out in that ſame Year.

However the Maſters of the Univerſity at laſt thought of a Method to divert the Reſentment of *Furius*, for now they encouraged him to carry on the Publication of a Col-

a Collection of the *Scots Latin* Poets. This Work he compleated, and wrote a *Preface* to it in *Latin*, wherein he declares that he does not incline to pull down the immortal Poet *Buchanan* from that Throne of which he had been ſo long poſſeſſed; but I fear that the ſame juſt Criticiſm which the ingenious Gentleman in the *Magazine* for *February* 1748, makes in reſpect to his attack upon *Milton*, is highly applicable to him, in his Conduct to *Buchanan*. He Dedicated the Book to the then Lord Advocate for *Scotland*, whom he daubed with the moſt fulſome Flattery, and had a Preſent of five Guineas for his Pains: Moreover, as he had ſeveral of the Copies to himſelf, and as ſeveral Gentlemen, out of Compaſſion to his Circumſtances, bought them of him, he made of his Work, as is generally ſaid, about 20 l. Sterling.

His Spirits being elevated with this Succeſs, and forgetful of his ſolemn Proteſtation in his Preface, he applyed himſelf wholly to the blackning of the great *Buchanan's* Character, and raiſing the Reputation of *Johnſon's* Pſalms, upon the Ruins of *Buchanan's* Fame. The moſt monſtrous Expreſſions, bitter Revilings, and horrid Execrations were thundered out againſt him, and theſe ſometime

ſometimes ſo unſeaſonably, that ſome Gentlemen who boarded in his Houſe, were obliged to leave him, as they were continually peſtered with the Praiſes of Doctor *Johnſton*. He has been heard ſay to Mr. *Thomas Ruddiman's* Keeper of the Advocate Library, that not above twenty or thirty of *Buchanan's* Pſalms were worth the Curſing, for they were but a vile confuſed heap of Stuff, and ſpun out to a ridiculous Length. Theſe or ſuch like were his Words, as Mr. *Ruddiman*, a Man of great Veracity, can witneſs; for upon every Occaſion, he being an Admirer of *Buchanan's* Poetry, contradicted his Aſſertions; at which *Furius* would diſcover ſuch a Rage, by the rolling of his Eyes, and the foaming of his Mouth, as would ſet all in the Houſe a ſtaring at him, as at a loſs whether or not to conclude him down-right Mad.

But there happened a greater Difference between him and Mr. *Ruddiman*, and that was about *Johnſton's* Picture; *Furius* being confident that his Opinion, was infallibly right, expreſſed himſelf before Mr. *Burnett* of *Monthoddo* and others, in the ſtrongeſt Terms, ſuch as Swearing by all the Gods, or the like, that the Picture he favoured, was the true one, and that the Draught which Mr. *Ruddiman* look-

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ed upon as juſt, bore no Sort of Reſemblance to the Original — Excellent this! That *Furius* ſhould give ſo poſitive a Deciſion, as to the Likeneſs of the Picture of a Man, who was Dead almoſt an hundred Years before *Furius* was Born.

There happened alſo a Contention between *Furius* and Mr. *L—e*, School-Maſter of *Dalkeith*, who was ſuch an Admirer of *Buchanan's* Pſalms, as with Mr. *Hunter*, the preſent *Greek* Profeſſor at *Edinburgh*, to publiſh an Edition of them, and dedicate the Book, to the late Lord Preſident of the Seſſions. *Furius* and *Lo—e* diſputed, whether the *Latin* word *reus* ſignified Guilty, or ſuppoſed to be Guilty, and in the mighty Conflict *Furius* expatiated upon the groſs Ignorance of his Antagoniſt, and ſpoke ſuch extravagant Things of him, that were I to repeat them, perhaps I ſhould gain Credit with none but thoſe who are perſonally acquainted with this *Terrible* Controverſaliſt. However one of his Flights (to ſhew you what a notable Satyriſt he is) muſt not be omitted: At the Foot of a Paper which he publiſh'd againſt Mr. *L—e*, he had the following *Nota bene*, *viz.*

N.B. " This monſtrous Perverter of common Senſe into down-right Nonſenſe, lives

near

near a Wood, at a Place called *Kirjathjearim*, four Miles to the South-eaſt of the City of *Edinburgh*."

Nor muſt it be forgot, that all this time FURIUS profeſſed himſelf a Preſbyterian, (tho' now a moſt violent J-c-b-e, and zealous Admirer of Archbiſhop *Laud*,) ordinarily attending on Publick Worſhip, and taking the Sacrament in that Way. He frequented the *Divinity-hall* on the Days when Diſcourſes were delivered, and theſe ſeldom eſcaped a ſevere Cenſure from him. If he perceived that the Diſcourſe gave Satisfaction, his uſual Phraſe was, "Suffuratus eſt" *it is ſtolen:* If it was not generally approved, then the moſt terrible and opprobrious Reflections were poured out on the Perſon who delivered it. By theſe Means he thought to attain the Character of a Critic; and on all Occaſions ſtrove to raiſe his own on the Ruins of other People's Reputation. And indeed he might, perhaps, have been more ſucceſsful, but that the Shallowneſs both of his Genius and Learning appeared, whenever the Converſation turned upon uſeful, ſerious, and ſolid Subjects.

Before I take my leave of the Religious Part of his Character, I muſt give you a ſhort Story, which may ſerve to diſplay both his

his great Improvement in Speculative, and his Chriſtian Moderation and Charity in Practical Divinity.

One Day FURIUS being in Company, at his own Houſe †, with an Acquaintance of his (a Droll, but very good-natured Fellow) he grew impatient for his Dinner, which he ſeverely blamed his Wife for not getting ready ſo ſoon as he would have it; and turning to his Friend, ſaid to him, "What ſhall I do with this woeful Wife of mine? The other reſolving to give Scope to his Humour, replied with great Gravity, "Fell * her Man." "How! quoth FURIUS, tho' ſhe deſerves to be puniſhed with Death, I leave God to do that." "Nay, rejoined the other, 'tis the Duty and the Glory of every one, to imitate the Divine Being; and if God's Juſtice *Fells* any of his Creatures for their Crimes, 'tis ſurely incumbent on Man to imitate his Maker, by doing the ſame Juſtice himſelf, when he has it in his Power." O! thou Monſter, thou Atheiſt! cries *Furius*, in a moſt terrible Rage, get out of my Houſe! away! be gone directly!——" The other ſtill preſerving his Humour, aſked him calmly what an Atheiſt was. "An Atheiſt, replied *Furius*, is he who owns the

† In *Edinburgh*. * That is, *Kill her*.

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Exiſtence of no Being ſuperior to himſelf." "Say ye ſo Man, quoth the Wagg, then God Almighty is an Atheiſt, for he owns no Being ſuperior to himſelf." "Out! thou execrable Monſter!" cries *Furius*; and thereupon poured out a Volley of hard Names on the other, whom he, from that Day forward reported in all Companies to be the vileſt Atheiſt that ever was; and, in ſhort, took great Pains to depreciate a Character that in truth was infinitely better than his own.——— In a word, FURIUS was ever eaſily enraged, and when in a Paſſion, would not ſcruple to fall foul on the moſt innocent Perſon, and either upbraid him to his Face with the moſt bitter Calumnies, or revile him behind his Back: Tho' when this was the Caſe, as ſoon as he came to himſelf, he generally took care to enjoin Secrecy on thoſe who were Witneſſes to his Backbitings and Slanders.

'Twas about the Year 1741, that FURIUS became violently diſaffected to the preſent Eſtabliſhment, and that is attributed to his Commerce with Mr. *R-dd-m-n*, of whom I ſhall give ſome Account:

Mr. *Thomas R-dd-m-n*, a Man of very deep Knowledge in the *Latin* Tongue, had been a School-maſter for a conſiderable Time in his Youth, in the North of *Scotland*;

whence he removed to *Edinburgh*, and got acquainted with the famous Dr. *Pitcairn*, who was to him a real Friend and generous Patron; for by his Intereſt he was ſettled Keeper of the Advocate's Library, in which Station he continues: This Gentleman, being bred up in the Principles of the Nonjurant Clergy in *Scotland*, became a moſt violent Champion for their Cauſe, and one of the moſt ſevere Critics and Cenſurers of the famous *George Buchanan*, whoſe Hiſtory of *Scotland* he ſet about correcting, with no other View, as it ſeems to appear, but to wound the *Britiſh* Conſtitution thro' *Buchanan*'s Sides; for he publiſhed his Edition of the ſaid Hiſtory in the memorable Year 1715, and as the *Scots* Hiſtories are full of Inſtances that juſtify the late glorious Revolution, he to the utmoſt of his Power reflected upon *Buchanan* for ſeveral Phraſes favouring that Meaſure in his Book, ſuch as "he is declared King by the unanimous Conſent of the People." "He was recognized King." "The People authoriſed him to reign." "He was choſen King, *&c.*" Theſe Expreſſions, ſays *Thomas Ruddiman* are contrary to the Tenor of all publick Acts, and to the Faith of Annals. But how groundleſs the Aſſertion of this bigotted J-c-b-te is, will readily appear to any Perſon the leaſt acquainted with the *Scots*

Hiſtorians, ſuch Paſſages being frequently to be found in them all; however, Mr. *Ruddiman* being a moſt poſitive Man, is not to be convinced of any thing that does not ſquare with his favourite Doctrine of the abſolute, indefeaſible, hereditary Right of the *Scots* Kings, by Virtue of Blood and Primogeniture.

Certain old School-maſters, who had been in the Rebellion 1715, after the *Act of Indemnity* had paſſed, came up to *Edinburgh* from the North, and being acquainted with Mr. *Ruddiman*, they formed a Club, where the Hiſtory of Queen *Mary* of *Scotland* was generally the Topic; and the moſt opprobrious Names were beſtowed on *Buchanan*, whoſe Account of her by no Means pleaſed them. All the People, ſuch as *Murray*, *Morton*, *Grange*, &c. who oppoſed the *French* Intereſt at that Time, were called by the vileſt Epithets; Villains, Traitors, Rebels, being only moderate Expreſſions — Thus did that Company ſeduce all young Fellows and others that mixed with them, (and were unable to reaſon upon theſe Matters) to Diſaffection to the preſent Conſtitution.

Among others, the unthinking FURIUS was hurried down the Stream, and ſoon became a Proſelyte to theſe ſlaviſh Doctrines; for

for he and Mr. *Ruddiman* not agreeing about Mr. *Buchanan*'s Poetry, which the latter ſo much admired as to write in Defence of his Paraphraſe of the *Pſalms*, a Mean was thought of to reconcile them. FURIUS followed Mr. *Ruddiman* to the Club, where the uſual Subject was handled, and *Thomas* heard like an Oracle, for as the other Members had read but little about theſe Matters, and only waited for Mr. *R*——*n*'s Diſcoveries, they appeared very calm and even tempered at firſt uttering of any Fault in *Buchanan*; but ſoon one of them would ſay, "O Strange, O that Villain," and another would turn mighty angry upon the new Diſcoveries, and ſay, "You ſhould call him vile diabolical Rebel": And then a Round of hard Names would be poured out upon him. The Man that could the moſt bitterly revile the poor *Buchanan*, was the moſt regarded, and the Club were ſure to ſhew him particular Marks of their Reſpect. Here FURIUS was as good Company as the beſt; for his Tongue is abundantly voluble when railing, and his Invention very fertile of Epithets, ſuch as Son of *Belial* and Calumny, execrable Atheiſt, villainous Forger, and the like, and as Mr. *R*——*n* would be endeavouring to perſuade them

them of poor *Buchanan*'s Wickedneſs, *W. L.* would reply, "I am convinced, it's *clarior luce*:" But perhaps he would not have given ſo ſoon into the favourite Opinions of the Company, if it had not been, that he thought the two beſt *Latin* Scholars in the Country, ought certainly to agree in every thing: Tho' FURIUS was at that Time groſly ignorant of Hiſtory, and I preſume ſtill continues ſo.

Removing hence to *Dundee*, *Furius* was there admitted Uſher to the Grammar-School. Here he boldly avowed his new Principles, and among other remarkable Inſtances, he diſtinguiſhed his Scholars into *Jacobites* and *Georgites*. Theſe he would frequently ſet to fighting with each other; and encourage the Former to Fight the more ſtrenuouſly, by giving them *Scots* Twopences, Pennys, and Half-pennys, according to their different Degrees of Merit in this ſort of Diſcipline. Here he continued till about the Time of the breaking out of the Rebellion, when he eſpouſed the Intereſt of the P——, and was ſometimes in Danger of his Life from the Reſentment of thoſe whom nothing but compaſſion, on account of his Lameneſs, with-held, as not thinking it worth their while to meddle with him. Being

obliged

obliged to decamp, he went in Proceſſion to the Croſs, and took leave of the Town in ſome ſuch Terms as theſe, which he expreſſed in *Latin*: "I quit you all, in Name of K. *J*——. VIII." Hence he came over to *Edinburgh*, and again meeting the old Club, he was in Raptures to hear of new Diſcoveries of the *Villainy* of *George Buchanan*, and the other Hiſtorians, who embraced the reformed Religion. From Queen *Mary*, the Converſation turning upon the intricate Story of K. *Charles* I. the whole thereof was clearly unravelled, and poor *Cromwell* terribly reflected upon, and moſt bitterly reviled; and his Amanuenſis, *John Milton*, chancing to be mentioned, he too was mauled for his Diſaffection to *Charles* I. as *George Buchanan* was reviled for his Injuſtice to Queen *Mary*. It was one of their favourite Paſtimes to give a low and invidious Turn to whatever made againſt their darling Propoſitions, and even to diſpute the moſt authentic Records *, and the unanimous Teſtimony of the *Scots* Hiſtorians; thus in the Caſe of *Robert* III. of *Scotland*, *Thomas Ruddiman*

* The Letters which were ſeized and brought to *York*, and ſworn to be written by Queen *Mary* to *Bothwell*, were diſcovered by them to be forged, and the Charters, which the Whigg-Party ſay were forged, are referred to by them, to prove that *Robert* III. was no Baſtard, but begotten in lawful Wedlock.

has

has taken an uncommon Trouble about a trifling Story which is unworthy a Man of common Senſe to canvaſs; and yet unworthy as it is, I muſt amuſe you with an Account of it, to ſhew the Spirit of the Party, and the rather as *Furius*, will no doubt be in more Raptures with it, than with any other of his Friend *Ruddiman's* Productions.

According to the moſt ancient *Scots* Hiſtorian now extant, the firſt King of the Name of *Steuart*, was one *Robert* the Son of *Walter*, the great Steward of *Scotland*; this *Robert*, in conſequence of his Deſcent from that illuſtrious Hero, *Robert Bruce*, ſucceeded to the Throne on the Death of *David Bruce*, Son to King *Robert* the firſt. *Robert Steuart*, commonly called *Robert* the ſecond, had, in his Youth, a criminal Correſpondence with *Elizabeth Mure*, by whom he had ſome Children, whereof *John* was the firſt Born: after that he married *Eupham* Daughter to the Earl of *Roſs*, by whom he alſo had Children, in whoſe Life time he aſcended the Throne. Upon her Death, he weary of his Widowhood, and from Love to his Children, and from a Principle of Gratitude towards *John* for his faithful Services, in ſuppreſſing the Inſurrections which happened upon the Borders, married *Elizabeth*, and ſo legitimated her Children; this latter Step was

eaſily

eaſily effected by the Laws of *Scotland*, and ſo the States formally declared *John* Heir to the Crown; but as a ſuperſtitious Notion prevailed, that the Name of *John* was ominous to the *Scots* Kings, they changed it to *Robert*, and he was called *Robert* III. So far the unanimous Account of all the *Scots* Hiſtorians; and in the Opinion of every Man of common Senſe, it ſurely appears that here was no Baſtardy, ſince the After-Legitimation, took off that. This Fact was never diſputed from the Death of *Robert* III. *Anno.* 1390 till the Time of the Civil Wars, in the Reign of King *Charles* I, when one Sir *Lewis Steuart*, Lord Advocate of *Scotland*, pretended that he had found out a Charter which expoſed the whole of the *Romance*, as he called it; and this no doubt was with a Deſign to ſhew that the States of the Nation according to the Laws of *Scotland*, and the uninterrupted Courſe of Succeſſion, had nothing to do with ſettling the Heirs of the Crown. As it was then apprehended that the Parliament of *England* had a Deſign to inveſt the Prince of *Wales*, in the regal Dignity, and oblige his Father to reſign the Government into his Hands, this Invention was believed like Scripture, and Sir *Lewis* more admired than if he had found out the Longitude; in *Scotland*, it was received with

eagerneſs

Eagerneſs in the Reign of *Charles*, but in *England* ſome Patriots ſtood up to vindicate their Principles, aſſerting that the People have a Power to defend their Laws, and call Kings to Account for the Violation of them.

Anno 1680, Its well known that the Bill for excluding the Duke of *York* from the Succeſſion, paſt the Houſe of Commons, but by the Court Intereſt it was rejected in the Houſe of Lords. *A.* 1681. the Duke was ſent from *England*, as Lord High Commiſſioner to the Parliament of *Scotland*, in order to be out of the Way, till the Minds of the People, then heated againſt him, ſhould cool; the Affair of the Succeſſion, was at that Time canvaſſed, and the *Scots* Parliament, more docile than the Houſe of Lords themſelves, paſſed the ſtrongeſt Acts in his Favour; Sir *George Mackenzie*, then Lord Advocate for *Scotland*, that bloody and ungenerous Perſecutor, with the Viſcount of *Tarbet*, ſet about finding out Charters for diſproving the unanimous Teſtimony of all the *Scots* Hiſtorians, which if they could do, the whole *Scotch* Hiſtory may be juſtly looked upon as a Heap of Lies and Forgeries. But is it in the Power of a Man to conceive that all the Hiſtorians of a Nation have narrated a Fact about the Succeſſion of one of their Kings, and all agree in it, and yet be all Villains, Liars and Deceivers

in the ſame Fact? Can it be thought that *John Fordun*, who wrote his Book in the Days of *James* I, within leſs than thirty Years after the Death of *Robert* III, about whoſe Legitimacy is the mighty Diſpute, could palm ſo palpable a falſhood upon thoſe who had lived in his Reign, and been perſonally acquainted with him? nay, its highly propable *Fordun* had ſeen him; for *Robert* died *Anno* 1406, and *Fordun* wrote in his Son's Time, who died 1437. If you, Sir, or *Furius*, whoſe Name, I beg Pardon for mentioning with yours, ſhould publiſh to the World, that King *Charles* I was a Baſtard, What would the Jacobites ſay? Would they not ſtorm at the Aſſertion? And let any Perſon judge of the Proportion between the Number of Years, that elaſped from 1406 to 1437, and thoſe from 1643 to 1748; as to the Charters brought to diſprove our Hiſtorians, they have all the Marks of Forgery; and this appears from ſeveral Circumſtances, particularly, that the very Defenders of them are at Variance among themſelves; I ſhall only add, that Mr. *George Logan*, and Mr. *Thomas Ruddiman*, are at a Paper War about them; if the former gets the Victory, then the Credit of the *Scots* Hiſtorians will be ſecured; if the latter, then to me that

Man

Man will appear ridiculous, that ever reads or believes one of them, and its to be hoped that no one of the high flying Party will hereafter be adducing *Fordun* againſt *Buchanan*, as *Ruddiman* ſometimes doth, nor oppoſe Paſſages in one, to Paſſages in another, to prove or diſprove Facts, as his Caprice inclines him.

If ſuch a Trifle as the above creates ill Blood, what muſt not a general Difference in all political Diſputes beget; *Thomas Ruddiman*, is an Inſtance of this: He, with a particular Emphaſis, and Air of Diſdain, ſpeaks of *Buchanan*'s Book of the Right of the *Scots* Kings, in which *he* aſſerts, that the Law was above them: a Fact ſo notorious that I am aſtoniſhed that any Man can deny it. That Performance, and *Milton's* Defence of the People of *England*, in the Caſe of *Charles* I, entirely proceed upon the ſame Principles *; and as the *great Thomas Ruddiman*, had endeavoured to prove *George Buchanan* to be a Rebellious Villain, for eſpouſing the Reformation in the Days of Queen *Mary*, ſo *Furius* would imitate his Patron, ſo far as to degrade the Character of the *Engliſh*

* And the Arch-Biſhop of *Cambray* is of their Opinion, *Telem.* Avent. La Loi eſt ſur les Rois.

Poet, who oppoſed Tyranny and the Councils of *France* and *Rome*, in the Reign of *Charles* I, aſſerted the Doctrine of Liberty, and demonſtrated from all Laws, natural, moral, and revealed, that the People had a Right to check the Progreſs of Arbitrary Power, and reſiſt the abſolute Proceedings of their Kings, by confining them within the Limits of the Law.

I muſt inform you however, that *Thomas* is a much more formidable Enemy than *Furius*; for the former has dabbled much in ancient Records, and, beſides his *Latin*, would be a very amiable Man, if he was not biaſſed, by the Prejudices of his Education, in favour of thoſe darling Principles, which when a Youth he imbibed and raſhly publiſhed to the World. But the latter is Maſter of no kind of Learning, either Hiſtory, Surgery, Philoſophy, Divinity, Mathematicks, or Poetry, except what I mentioned above. This is indeed the Opinion of even *Thomas Ruddiman* himſelf about him, for many times, upon hearing his ill natur'd, bitter Remarks upon, and opprobrious Invectives againſt People of a much better Character than himſelf, and this upon the leaſt Grounds or Evidence, he has been obſerved to ſmile at *Furius*'s Extravagance, and heard to ſay, " That empty light Head of his will bring him at laſt to

ſome

ſome Miſchief"; and now, in Truth, the Conjecture of his Friend *Thomas* ſeems to be accompliſhed.

I preſume that *Furius* has ſeen and heard of the mighty Conteſt about the Legitimacy of *Robert* III, and there is no doubt on whoſe Side he will declare the Victory; but ſurely if he inclines to follow the Steps of *Thomas*, he will give over his idle Aſſault upon *Milton*, as a Plagiary, and rather write againſt him as a *Villain*, for joining with *Waller*, &c. in applauding that mighty *Paricide*, (as he is called) *Cromwell*; he ſhould endeavour to deſtroy his Credit, in his Accounts of the Protector's Tranſactions, and write againſt him for thoſe Torrents of Eloquence which firſt ſtreamed from his Mouth, and afterward from his Pen, when he pronounced and wrote Panegyrics in Honour of his Benefactor; and as *Milton* has endeavoured to prove that King *Charles* I, was not the Author of the Book called Εικων Βασιλικη; ſo let *W. L.* vindicate the Memory of him, (for whoſe ſake he is ſuch an Abhorrer of *Milton*) after the Example of *Ruddiman*, who defends Queen *Mary* againſt *Buchanan*, and the other *Scots* Hiſtorians. For to endeavour to dethrone this Prince of Poets, is contrary to the Practice of Mr. *Ruddiman*, in the Caſe of *Buchanan*, whom, tho' he differs from his Political

Political Principles, *he* admires as a Poet, nay, almoſt adores.

Thus I have informed you of a few of the ouvert Acts of his Life, which I preſume he will ſoon convince you of, if you ſhould unfortunately fall into his Company. 'Tis ſaid he accuſes Mr. *Pope* of Plagiariſm, and calls him "Execrable Atheiſt, Son of *Belial* and Calumny, *&c.*" Upon the whole, I wiſh he had contented himſelf with detracting from *Buchanan*, and not have thus endeavoured to provoke the *Engliſh* Nation, (which is now united in Intereſt *) as formerly it was by Nature with our own; and ſure I am, that good Manners and Modeſty ought to conſtrain him to keep within the Bounds preſcribed to a Stranger: But not to dwell any further upon ſuch particulars, I beg pardon for this long Epiſtle, and am,

Dear SIR,

Your moſt obedient Servant,

MILTONICUS.

* This is contrary to the Opinion of *Thomas Ruddiman*, who avers that the *Scots French* League, which I look on with abhorrence, was an Honour to our Country.

POST-

POSTSCRIPT.

PErhaps it will not be improper to take Notice of a thing which occurred to me while writing the Memoirs of *W. L.* and the rather, that it ſerves to illuſtrate the Folly of his ungenerous Undertaking.

Sometime ago, I accidentally ſaw ſome Funeral Orations, done by the famous Monſ. *Flechier*, *Anno* 1675, among which there was one in Praiſe of the illuſtrious *Turenne*, Marſhal of the *French* King's Armies. The Theme which he pitched on to diſcourſe from, was the 21ſt Verſe of the 9th Chapter of the firſt Book of *Maccabees*, "How is the valiant Man fallen that delivered *Iſrael?*" On the firſt looking into this Oration, I recollected, that the Bp. of *Lincoping*, had delivered a Panegyrical Diſcourſe in Honour of the immortal *Guſtavus* II, in the Year 1632, from that very Paſſage; and, ſays the Author of the Funeral Proceſſion of that immortal

immortal Hero, " He drew Floods of Tears from his whole Audience, *viz.* the Prince *Palatine* of the *Rhine*, his Princeſs, and his two Daughters; the Q. Dowager, the Queen herſelf, and the whole Nobility of *Sweden*, ſo that one would be apt to think and ſay, that this was the moſt ſorrowful Day that ever the Kingdom ſaw, or poſſibly could ſee." If *Furius* had ſeen Monſieur *Flechier*'s Performance, and known that the Biſhop of *Lincoping* had choſen the ſame Text upon a like occaſion, its highly Probable that he woud directly pronounce him a Plagiary, and a Thief, or inveigh againſt him with the moſt opprobrious Names * : And nothing probably would hinder him from communicating his Thoughts to the World, but that *Flechier*'s Opinion and his entirely agreed, as to the indefeaſible, abſolute, and hereditary Right of Kings: Tho' not wholly ſo, for the *Papiſts* appeal to the *Pope*, but the *Nonjurant* Clergy, in *Scotland*, appeal to none.

But further, one *Magarçon* that very Year preached another Funeral Oration, in Honour of the *French* Hero, and though he took a different Text, *viz.* " Search me, and try me, O God," yet he inſenſibly fell

* Alledging he had transferred the whole Subject, only with a Difference of Place or Name.

into

into the moſt of the Things that *Flechier* had uttered; and indeed, how could it be otherwiſe? Their Subject, *viz.* The immortal *Turenne*, was the ſame. *Magarçon* could not vary the Truth of Facts which all the World was acquainted with: His Hero's Deſcent, private Character, his Parts, and perſonal Appearance, his gradual Riſe from the meaneſt to the greateſt Employments, his Retreat at *Mariendal*, his Victory at *Duſnes*, his thundering Marches along the Borders of the *Rhine*, his extricating himſelf out of Difficulties with Coolneſs, his vigorous Execution of the beſt laid Schemes, the taking of *Tournay*, *Cambray*, *Ypres*, *Fort Knock*, *Oudenarde*, and *Charleroy*; his ſuppreſſing Inſurrections at home, his wonderful March over the *Alpes*, his Appearance in *Italy* at the Head of an Army before the Enemies of *France* knew he had ſet out, were all deſcribed with the utmoſt maſterly Eloquence by both Orators. And when they come to that Part of his Character, where he deſerted the Doctrines of *Calvin*, and embraced the *Roman* Catholick Religion, they even ſoar in a manner above the Reach of human Thought: "Angels of the firſt Order, and ye glorious Spirits that attended upon this great Soul, tell ye what Joy there was in Heaven, upon receiving Information

of the Converſion of this new Catholick, *&c.*"

Theſe are the Words of *Magarçon*, from whom I ſhall quote two more Paſſages: The one is, " Under no Character whatever does a Man appear more great and glorious than under that of the Conqueror and Hero; and if in this, ſaith *Magarçon*, we are deceived, 'tis thou, alone, O Lord, that haſt deceived us! for in the Scriptures, is not God repreſented as deſcending upon Mount *Sina*, terrible with Thunder and Lightnings? Is he not deſcribed as marching tremendous in his Might, with his Sword girded about him, and Death attending his Blows — ?" When ſpeaking of his Moderation, in which he deſcribes him as ſhunning the Applauſe of the Nobles, he gives one particular Inſtance, which was this: " Marſhal *Turenne*, ſays he, conceived an Inclination for the Government of *Briſac* and *Alſace*, and was fond of being entruſted with thoſe Places: An Opportunity offered of gratifying his Deſire, as the Governor at that Time had committed ſomething, by which he muſt neceſſarily forfeit the Favour of the King; but the Hero, in order to ſubdue his Thirſt after Power, which he obſerved to grow upon him, wrote to the King to continue the Governor in his Command: And now, proceeds this great *Orator*, Marſhal *Turenne* obtained the moſt glorious Con-

Conqueſt: his Officers and Soldiers being the Companions of his Marches, participated of his Toils, his Victories and Triumphs; but none ſhared in the maſtering Marſhal *Turenne* but Marſhal *Turenne* himſelf. Perhaps *W. L.* will ſay, that this laſt Phraſe was ſtolen from *Ovid*, Lib. xiii.

Nec quiſquam Ajacem poſſit ſuperare niſi Ajax.

It may be ſo: But can any Mortal think *Magarçon* was not capable of the Thought? Did not his Subject lead him to it, and could it be more happily expreſſed? And again, when talking of his Converſion he ſaid, "Marſhal *Turenne*, when conquering the Enemies of the State, was not ſo great a Joy to the Kingdom, as Marſhal *Turenne* was a Joy to the Church when conquered by the Truth, and made ſubject to the Yoke of the Faith." The ſtricking News of his Death, and the Manner of conducting his Corps amidſt the moſt piercing Groans, are equal to the moſt glorious Epiſodes.

Theſe very Paſſages were ſufficient to entitle *Magarçon* to pronounce a Funeral Oration in Honour of the Hero, though the moſt ſubſtantial Occurrences of his Life had been anticipated by *Flechier*, and embel-

liſhed with the moſt glorious Encomiums; and how hard is it, if a Man is not to ſpeak upon a Subject becauſe it was handled before him by another, and contains Things that inevitably he muſt adapt? The Application is extremely eaſy, that *Adam* was the firſt Man, and *Eve* the firſt Woman, is clear to every Perſon that is able to read; nor is it leſs obvious, that they were ſet in Paradiſe, that they had Dominion over the Creatures, that *Adam* gave them their Names, that the Devil in the Shape of the Serpent beguiled *Eve* to eat the forbidden Fruit; that among his Arguments is this, "Ye ſhall be as God's;" that the Woman was impoſed on, that ſhe eat, and conſequently was the moſt guilty, and gave her Huſband of the Fruit; that the Serpent was curſed, and doomed to go upon his Belly; that the Puniſhment was denounced by ſubjecting our Firſt Parents to Sickneſs, Pains, Death itſelf, and the other Conſequences of natural Evil; that Moral neceſſarily aroſe from Natural Evil; and that the ſeveral Paſſions of the Soul were vitiated and depraved, as being ſubject to Temptations that ariſe from the Organs of Senſe; that *Adam* was driven out of Paradiſe; that the Meſſiah was promiſed to him; that the Ground was curſed for *Adam*'s Sake, *&c. &c. &c.* So that though *Grotius*, *Ramſay*, or

Maſſe-

Maſſenius wrote on the Subject of the *Fall*, yet ſurely MILTON was as much left at Liberty to attempt the ſame Subject, notwithſtanding he muſt inevitably ſpeak of Things mentioned by them, as was *Magarçon*, or any other, to rehearſe the Praiſes of *Turenne*, after they had been firſt enlarged on by *Flechier*.

But as I have ſome Remarks to make on the Criticiſms of FURIUS, on MILTON; and as theſe would ſwell my Poſtſcript to a Bulk exceeding that of my Letter itſelf, I muſt refer you for them to the Sheets that accompany this, and once more bid you Adieu.

REMARKS

REMARKS
ON
W. L.'s CRITICISMS
ON
MILTON.

AFTER quoting the Six firſt Lines of PARADISE LOST; *Viz.*

Of Man's firſt Diſobedience, and the Fruit
Of that forbidden Tree, whoſe mortal Taſte
Brought Death into the World, and all our Woe
With Loſs of Eden, *'till one greater Man*
Reſtore us, and regain the bliſsful Seat
Sing heavenly Muſe ———

Paradiſe Loſt, *Book* I.

FURIUS tells us *, they very probably owe their Riſe to the following moſt beautiful

*Gent. Mag. January 1747, p. 24.

ones,

ones, written by *Jacobus Maſenius*, Profeſſor of Rhetoric and Poetry in the *Jeſuits College* at *Cologne*, in the Year 1650,

Principium culpæ, Stygiæque Tyrannidis Ortum,
Et quæ ſera premunt miſerandos fata nepotes,
Servitio turpi ſcelerum, pœnaque malorum
Pandimus. O ſacræ moderatrix Diva pæſis,

and after copying out a great many *Latin* Lines, with two Pauſes between the Paſſages, he adds, "From theſe Lines, to me it ſeems highly probable, that MILTON had this learned Writer in his Eye;" I ſhould gladly know what this pretended Critic means by *having in his Eye?* If he thinks that the Beginning of MILTON's Poem is but a Tranſlation from *Maſenius*, according to my ſmall Knowledge of the *Latin* Tongue, nothing can be more ridiculous. The Vindicator of MILTON, in *The Gentleman's Magazine* for *February* 1747, has given us a Verſion of them, from which any one may judge of the Severity of my Countryman; but as theſe are upon Record already, I ſhall tranſlate them in the *Scots* manner:

The Spring of Sin, the Source of Stygian Sway
And theſe ſad Fates which hurry Men away.

En-

Enſlaving them to Wickedneſs and Pain,
The Fruit of Crimes that have their Numbers ſlain,
I ſing ———————

Let the Impartial judge if theſe and *Milton*'s are the ſame, or yet bear the remoteſt Reſemblance. If *Furius* thinks that MILTON begun his Poem in Imitation of the Jeſuit, he may as well ſay, that *Maſenius* followed *Virgil*, who makes *Anchiſes* thus begin that ſublime prophetic Diſcourſe to *Æneas*, in which he points out his Offspring till the Time of *Auguſtus Cæſar*; viz.

Principio Terras, Cælos, Campoſq; liquentes
Lucentemq; Globum Lunæ Titaniaq; Aſtra
Spiritus intus alit ———————

But would it not appear a little more credible, to judge that both the *German* and the *Engliſhman* had in their View the firſt Verſe of the firſt Chapter of St. *John*'s *Goſpel*, or the firſt Verſe of the firſt Chapter of his firſt *Epiſtle*; or if a Perſon was to give a looſe to ſuch Sallies, might he not as well ſay, that MILTON was enamour'd with the *Shorter Catechiſm*, that was compoſed by the Divines of *Weſtminſter*, *Anno* 1643, when the Church of *England* was aboliſhed by

by Act of Parliament, ten Years before *Cromwell* was choſen Protector; and that he, out of a Queſtion in that ſmall Treatiſe, took the Hint of Man's Fall, and embelliſhed it with a poetical Dreſs. The Queſtion I have in my Eye is this.

Queſtion. *What was the Sin whereby our Firſt Parents fell from the Eſtate wherein they were created?*

Anſwer. The Sin whereby our Firſt Parents fell from the Eſtate wherein they were created, was their eating the Forbidden Fruit.

Queſt. *Did all Mankind fall in* Adam's *firſt Tranſgreſſion?*

Anſw. The Covenant being made with *Adam*, not only for himſelf but for his Poſterity, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt Tranſgreſſion.

Queſt. *Into what Eſtate did the Fall bring Mankind?*

Anſw. The Fall brought Mankind into an Eſtate of Sin and Miſery.

What is thus advanced may raiſe a Bluſh, or provoke a Smile; but if I can perſuade you, or any other to whom you may ſhew my Epiſtle, that there is as much reaſon to think that MILTON had this Production of the Aſſembly of Divines more in his View, than the Performance of the *German* Jeſuit, 'tis all my Deſire, for my aim will be

gained. I ſhall only add, ſince I never ſaw *Maſenius*'s Poem, That if FURIUS brings no better Proofs of MILTON's having ſtolen from *Maſenius* than theſe, they will never weigh with me.

But to proceed: In the *Magazine* for *March*, 1747, he thus carries on his Charge, *Page*. 82. " A Paper of his own (*viz.* MILTON's) Hand-writing, found in *Trinity-College*, *Cambridge*, contains a Catalogue of above ſixty Subjects, taken from the ſacred Scriptures, on which he ſeems to have deſigned to found Tragedies. But the Truth is, they were only Titles of Tragedies * already written in *Latin* Verſe, by Men of the higheſt Rank and Genius in the Commonwealth of Learning. In the Front of this Catalogue ſtands,

Adam *Unparadis'd*: Or,
Adam *in Baniſhment*.

* Abrahamus Sacrificans, by Theodorus Beza; Dinæ Raptus & Sodomæ Conflagratio, by Horatius Turſellinus, who alſo wrote ſeveral others in *Milton*'s Liſt; Thamaræ Raptus per fratrem, by Rochus Honerdus; Sedechias, by Carolus Malapertius; Solymæ Haloſis, by Nicolaus Cauſſinus; Chriſtus Patiens, by Hugo Grotius; Chriſtus moriens & reſurgens, by Joannes Franciſcus Quintianus, Herodes Infanticida, from Daniel Heinſius; Sampſon Agoniſtes & Heliadæ; from Hieronymus Zieglerus; Ruth, a Paſtoral Comedy, from Nicodemus Friſchlinus. And to name no more, the Baptiſtes, from George Buchanan; which laſt *Milton* actually tranſlated into Engliſh Verſe, and publiſhed by Order of the Houſe of Commons, Anno 1641, Quarto, as a Satyr againſt King Charles I, and his Queen.

Which

Which I affirm is only a Tranſlation of *Adamus exſul*, written by the celebrated *Hugo Grotius*, when but Eighteen.

I agree with FURIUS, that *Adam* in Baniſhment is the *Engliſh* of *Adamus exſul*, but what is that to the Purpoſe? Wherein is the mighty Crime of a Man's writing upon a Subject that has been written upon before? Was it a Crime in *Mark* and *Luke* to write the Hiſtory of our Saviour, though *Matthew* had done it before; or was it Criminal in *John*, the beloved Diſciple, to write his Goſpel many Years after the firſt three Hiſtorians died? It's impious to ſay, they ſtole from one another, and yet they wrote the Hiſtory of the ſame divine Perſon. *Nat. Lee* has wrote a Tragedy called *Sophonisba*: Or, *Hannibal's Overthrow*. Mr. *Thomſon* has likewiſe wrote another Tragedy under the ſame Title. *Tillotſon* has a Sermon upon the *Second Epiſtle of* Peter, the 3d Chapter and 3d Verſe, ſo has Mr. *Foſter*. Is *Munro* the only Man that ever wrote a Treatiſe on the *Bones*, or M^c *Laurin* the only Man that ever wrote upon *Fluxions?* Nay, I do aver, that there is not a ſingle Part in Phyſick, whether Botany, Chymiſtry, Anatomy, or any other Branch; but Numbers have wrote upon it; and it is highly probable that there are but few, if any one, proper Subject of Antiquity but what

Tragedies have been written upon by different Hands; there are few Texts in the Bible but what have been preached upon by different Men. Was Sir *George* M^c *Kenzie* the only Man that ever wrote of *Criminals*? Have not the ſeveral Points of our Laws been canvaſſed by various Hands? Was Mr. *George Buchanan* the only one that wrote of *John the Baptiſt*? If only bare Catalogues of an Author's Works were extant, but not the Works themſelves, provided any other Perſon had wrote upon the ſame Subjects, according to the reaſoning of FURIUS, the Whole muſt be Plagiariſm, and the Author deſpiſed.

But what has my Countryman adduced, by inſerting the firſt Act of *Hugo Grotius*'s Poem? Little or nothing, for to mention only the Paſſages that he culls out, and no more, I think his Charge is groundleſs;

Sacri Jonantis Hoſtis! exul patriæ
Cæleſtis, —— —— Grotius.
Antagoniſt of Heaven's Almighty King ——
Milton.

Here, in my humble Apprehenſion, the Language of the *Engliſhman*, is truly glorious, and infinitely preferable to that of the *Dutchman*, for whom, however, I have the higheſt

higheſt Regard! Are we not all Enemies to the ſacred Thunderer, by wicked Works? Is not the carnal Mind Enmity againſt God? But does it follow from thence, that we are Antagoniſts of Heaven's Almighty King? There is ſuch a Diſparity between the Expreſſions, ſuch a genial Warmth, ſuch Elevation of Thought in the *Engliſh* Poet, that ſuppoſing he ſaw *Grotius*'s Poem, yet ſo much has he refined upon it, that he raiſes a noble grand Idea out of an ordinary one; for the Phraſe of MILTON moſt happily repreſents the Nature of the Devil while ſtruggling for Grandeur; whereas the Thought of *Grotius* carries it no further than that of a mere Sinner, who, though trembling at the Name of the Almighty, is yet, ſo far as he is the Sport and Slave of Paſſion, an Enemy to him, and to that Reaſon which was given him for regulating the various Affections, as the Center in the Syſtem of the Soul:

—— *Gravior Orcus ſub pedibus tremit.*
Grotius.

Hell trembled as he ſtrode —— Milton.

I fear *Hugo Grotius* (was I to act the Part of the carping Critic, a Part which I abhor and deſpiſe) had his Eye upon *Homer*, Book I.

Ajax

Ἀμβρόσιαι δ᾽ἄρα χαῖται ἐπερρώσαντο ἀνάκτος
Κρατὸς ἀπ᾽ἀθανάτοιο, μέγαν ἐλέλιξεν Ὄλυμπον;

or elſe upon *Virgil* Book, VI. of the *Æneid*,

Sub pedibus mugire ſolum,

At leaſt his Phraſe more reſembles the *Greek* or *Roman*, than the *Engliſh* Poet. I never knew that *Orcus* properly ſignified *Hell*, other than in a poetical or licenſed Way, and even by the beſt of them it is only taken for the State of the Dead, as Ἀιδὴς is by the *Greeks*. Hom. *Lib.* VI. *Line* 2d. *Hor. Lib.* I. *Carm. Od.* 26.

——— *habentq;*
Tartara Panthoiden iterum Orco,
Demiſſum, quam vis clypeo Trojana refixa
Tempora teſtatus, nihil ultra
Nervos atque cutem morti conceſſerat atræ,
Iudice te non ſordidus Auctor
Naturæ Veriq;

I preſume the Lyric Poet does not here inſinuate, that the Son of *Panthous* is in Hell, or that he who deſerved to be brought back to Life again, was confined to the State of the Damned; but be that as it will, there's another Paſſage, *Hor. Lib.* III. *Carm. Od.* XI.

Seraque

——— *Seraque fata*
Quæ manent Culpas etiam ſub Orco.

Where, I preſume, *Orcus* does not mean *Hell*; but ſuppoſe it is (which I deny), I preſume, *ſub pedibus* is not (*as he ſtrode*); What a Majeſty is in the Phraſe! A Moraſs may groan and tremble under a Man's Foot, if he ſtand upon it for ſome time; but for the Infernal Regions to ſhake at the firſt Motion of any Being is equal to the Expreſſion of the Pſalmiſt: "Earth as affrighted trembling ſtood, &c.

Fourthly,

Lacuſque vivi Sulphuris ſemper fluunt *
Et ampla vacuo Spatia laxantur loco.
Grotius.

And Lakes of living Sulphur always flow,
And ample Spaces, &c.

Here no doubt is the ſame thing expreſſed both by the *Dutchman* and the *Engliſhman*, tho' one cannot but obſerve how ſoon the Similarity ends. To me it ſeems highly probable, that they both had in View that

* The *Magazine* for *February*, 1748. puts the Queſtion, In what Part of *Milton* are theſe Words to be found?

Ex-

Expreſſion in the 20th Chaper of the *Revelation*, Ver. 10. " And the Devil that deceived them was caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophets are —— And ſhall be tormented Day and Night, for ever and ever." As to the *Spatia ampla*, 'tis not a great Wonder that both ſhould hit upon the ſame thing here.

Fifthly,

——— " *Nam me judice,*
Regnare dignum eſt ambitu, et ſi in Tartaro
Alto præeſſe Tartaro ſiquidem juvat,
Cælis quam in ipſis ſervi obire munia."

Grotius.

——— " *And in my Choice*
To reign is worth Ambition, tho' in Hell;
Better to reign in Hell than ſerve in Heaven."

Milton.

I cannot ſay but the Thought of the latter reſembles that of the former, tho' indeed, I think, there might be a more literal Tranſlation than that which MILTON has adduced, and the Eloquence of his Expreſſions is truly great. To enter more minutely into the Matter, as whether, " and in my Choice" be the *Engliſh* of *nam me judice*, is unworthy; for my Part, I think it is not.

Sixthly,

Sixthly,

——— *Iſta, quæ lucet, dies,*
Homini parem me reddat, aut hominem mihi!
Grotius.

I with you muſt dwell, or you with me
Henceforth. ——— Milton.

There appears here ſuch a Spirit of malicious Biaſs, that I am aſtoniſhed how any Man of common Senſe can think to impoſe upon the World ſo barefacedly, ſince the Phraſes are ſo widely different.

Seventhly,

——— *Sequitur major*
Cura beatos, quo plus nactos
Plura timentis. ——— Grotius.

Who aſpires, muſt down as low
As high he ſoar'd. ——— Milton.

There is not, in my Opinion, the leaſt Reſemblance between theſe two Phraſes. Was one to give way to the Sallies of Conjecture, Is it not more probable to judge that *Grotius* had the 16th Ode of the Third Book of *Horace* in his Eye, "*Creſcentem ſequitur cura pecuniam,*" and that MILTON remembered the ſame Poet, *Lib.* II. *Od.* 10.

Sæpius ventis agitatur ingens
Pinus, & celſæ graviore caſu
Decidunt turres, ferunque ſummos
Fulmina montes.

For my Part, I cannot think that the *Engliſh* Poet had *Grotius* in his Eye, but rather that known Theorem which was found out and improved long before his Time; *viz.* "that the Fall of a heavy Body is always proportional to its Height."

Eighthly,

Geminique Poli tremuere malis,
Nec bene firmus ſubſtitit Axis.

Grotius.

All ſhook, unleſs the Throne of God.

Milton.

Here is the wideſt Difference imaginable, yet upon this Criticiſm I do not incline to dwell; but rather chuſe to refer you to a very curious Paper ſigned *C. B.* dated *Sept.* the 18th, 1747. *Gentleman's Magazine.*

W. L. his ninth Criticiſm, in *Page* 85, is ſo very unaccountable that I bluſh to read it; that Paſſage of *Grotius*, viz.

Poſſit ut illo ſata Progenies
Tandem Cæli Vacuum exſilio
Subplere locum, being

being as different from that which he alledges MILTON has borrowed from him, as Night is from Day,

Unalterable, firm his Love entire
Whoſe Progeny you are ——

Having conſidered how far MILTON may be charged with Plagiariſm from *Grotius*, I ſhall now conſider what is advanced againſt him in Proſecution of his Theſis, and with what Juſtice it can be ſaid, he borrowed from Dr. *Ramſay*, ſo examine the Paſſages which he marks out for Proof of his Propoſition:

" *Earth felt the Wound, and Nature from her Seat,*
Sighing thro' all her Works, gave Signs of Woe
That all was loſt."—— Milton.

Again, on *Adam*'s repeating the Crime.

" *Earth trembled from her Entrails, as again*
In Pangs, and Nature gave a ſecond Groan,
Sky low'rd, and muttering Thunder, ſome ſad Drops
Wept at compleating of the mortal Sin
Original.—— Milton.

Ramſay ſays to the ſame Effect:

" *Tum Cælum inlabi, & circum tremere omnia viſa*
Styx, Acheron, Phelgethon, Chaos & regna invia Luci
Ditis, & horriſono ſtridentes Cardine portæ,
Panduntur, flammaſq; vomunt, ſubitoq; tumultu
Tota coit ſignis infeſtis Machina Mundi."

And again, on a like Occaſion:

" *Ecquid ad hoc Cælum non ſudas? Terra tremiſcis?*
Ora uti Theſſalicis Titan contacte Venenis
Non palles? Mundi non Machina tota laboras" ?

FURIUS may as well brand *Titus Livius* with Plagariſm from *Polybius*, or *Cicero's Orations* with Plagariſm from *Salluſt*, as *Milton* with borrowing from *Ramſay*, the above Quotation; beſides, it ſeems not unlikely that the latter had in his Eye theſe Verſes of *Ovid*:

Eſſe quoq; in fatis reminiſcitur affore tempus
Quo Mare quo tellus, correptaq; Regia Cæli
Ardeat & Mundi Moles operoſa laboret.

And

And that MILTON had in View the Words of God Almighty, " Curſed is the Ground for thy ſake," &c. *Gen.* Chap. iii. ver. 17. or that univerſal Groan which Nature gave at the expiring of JESUS CHRIST; when the Earth trembled, the Rocks rended, the Mountains broke in Pieces, the Temple ſplit, the Dead aroſe, and the Sun bluſhing and aſhamed to behold ſuch daring Wickedneſs, wraped himſelf in a Cloud, and denied, for three Hours, to ſend any enlight'ning Rays from his blazing Fountain. Or to uſe the Words of the celebrated *Addiſon:* " Sure Nature, all Nature is expiring with her Creator." But none of them do I charge with Plagiariſm.

But continues *W. L.* " MILTON has alſo an uncommon and remarkable Simile of a Ship's working into Port againſt the Wind, to illuſtrate the Serpent's Method of addreſſing our firſt Mother."

——— With Tract oblique
At firſt (as one who ſought Acceſs, but fear'd,
To interrupt) ſide-long he works his Way:
As when a Ship, by ſkilful Steerſman wrought
Nigh River's Mouth, or Foreland, where the Wind
Veers oft; as oft ſo ſteers, and ſhifts her Sails:
So vary'd he and of his tortuous Train,
Curl'd

Curl'd many a wanton Wreath in ſight of Eve,
To lure her Eye." ———

" The ſame appears in the following Lines of *Ramſay*, with this Difference, that *Ramſay* applies to Satan tempting our Saviour" :

Ut Sanctum pectus non hoc penetrabile telo
Viderit ; ut Vento Portum qui forte reflante
Non potis eſt capere, is Malos & lintea Vela
Carbaſeoſq; ſinus obliquat, tendere recta
Qua nequit, incurvo radit vada cærula curſu :
Sic gnarus verſare dolis, & imagine falſa
Ludere Tartarius Coluber, contingere Metam
Se non poſſe videns primo Molimine, Curſum
Mutat, & ad palmam converſo tramite tendit.

It's true MILTON and *Ramſay* have the ſame Simile of the Ship ; and indeed, to what could the Windings of the Serpent be compared more fitly than to a Ship's Traverſe ; there's not a Sailor, or a Man the leaſt practiſed in Maritime Affairs, but knows that a Ship muſt ſail upon ſuch Points of the Compaſs as the Tide, the Wind and Current obliges ; But why does not FURIUS condemn them both for uſing the ſame Simile to deſcribe the Wreathings of the Serpent, ſince *Horace*, under the ſame Metaphor of a Ship, has pointed out the decay'd

Con-

Condition of the *Roman* Empire, *Od.* 14. *Carm. Lib.* 1. Why does not *W. L.* condemn all who hold the *Copernican* Syſtem, for uſing the Deſcription of a Ship under ſail, to illuſtrate the annual and diurnal Revolution of the Earth. Why does he not fall upon Lord *Shaftsbury* for uſing the Simile of a Ship, to illuſtrate the Conduct of Providence, *Character. Vol.* 2. *Rhapſody.*

But further in *Pag.* 286. he (*Furius*) proceeds,

Age! ſi vacabit, (ſcire nam perfectius
Quæ facto fuerint, ante me factum potes)
Narra petenti, quomodo quoq; ordine,
Tam magna numeris Machina impleta eſt ſuis.
Grotius, *Act.* 11.

Deign to deſcend now lower, and relate
How firſt began this Heaven, which we behold
Diſtant ſo high, with moving Fires adorn'd,
Innumerable; and this which yields or fills,
All Space, the ambient Air wide interfus'd,
Embracing round this florid Earth.—
Milton.

There is not the leaſt Similitude between the Quotation from MILTON and that from *Grotius:* I think it rather alludes to *Ovid's* Deſcription of the Creation, *Book* I. or *Virgil's*

Virgil's admirable Diſcourſe upon natural Philoſophy, in *Eclog.* 6.

Et liquidi ſimul ignes, ut his exordia primum.

But I am far from charging him with Plagiariſm; for the Words of the Chriſtian Poet, were too great to enter into the Thought of a Heathen Philoſopher:

" *Innominata quæque nominibus ſuis,*
Libet vocare propriis Vocabulis" ——
Grotius.

Things by their Names I call tho' yet unnam'd.
Milton.

Here indeed there is a refin'd Tranſlation; but is there any thing extraordinary for two Poets to hit upon the ſame Thought, eſpecially ſince the Almighty is deſcribed as calling the Stars by their Names? *Pſal.* cxlvii.

Terreſtris Orbis Rector! & princeps freti!
Cæli ſoliq; ſoboles! ætherium Genus!
Adame! dextram liceat amplecti tuam.
Grotius, *Act* iii.

Off-

Offspring of Heaven and Earth! and all Earth's Lord! Milton.

Offspring of Heaven and Earth, is the *Engliſh* of *Cæli Soliq; Soboles!* but is not *Adam* called expreſly, *the Son of God*, Luke iii. *Chap.* v. *ult.* What exquiſite Beauty is in the Expreſſion! All Earth's Lord! Methinks he had in his View *Pſalm* viii. throughout.

Quod illud Animal, tramite obliquo means,
Ad me volutum flexili ſerpit Viâ?
Sibila retorquet Ora, ſetoſum Caput,
Trifidamque linguam vibrat: oculi ardent duo,
Carbunculorum luce certantes rubrâ.
Adrecta Cervix ſurgit, & maculis nitet
Pectus ſuperbis: cærulis picti notis
Sinuantur Orbes: tortiles ſpiræ micant
Auri Colore: lubricum longos ſinus
Tendit Volumen: terga ſe in Gyros plicant.
Nunc ſe reclinat flexile in collum Caput,
Retroq; ſpectat, quodq; Caudæ proxumum
Nodatur agmen lumine aduerſe videt
Quodcumque tandem eſt propriùs huc ad me venit.
Prenos propinqua fundit Anfractus viâ,
Longoſq; Tractus pedibus advolvit meis.
Ad tollit Ora: miror an queat & loque.

Grotius, *Act* iv.

So ſpake the Enemy of Mankind, inclos'd
In Serpent, Inmate bad! and towards Eve
Addreſs'd his Way: not with indented Wave,
Prone on the Ground as ſince; but on his rear,
Circular Baſe of riſing Folds, that tower'd
Fold above Fold, a ſurging Maze! his Head
Creſted aloft, and Carbuncles his Eyes:
With burniſh'd Neck of verdant Gold, erect
Amidſt his circling Spires, that on the Graſs
Floated redundant: pleaſing was his Shape,
And lovely! ———

Milton.

I have, with all imaginable Care, compared the two Paſſages; and do declare, that I cannot ſee any Similitude, other than *tortiles Spiræ*, circling Spires: But will *W. L.* ſay, that *Carbuncles his Eyes*, is the *Engliſh* of *Oculi ardent duo*,

Carbunculorum luce certantes rubrâ.

If it be, (which I do not admit), MILTON has as much Honour in refining the Sentence as if he was the Author of it: Beſides, is there any Novelty in deſcribing of Serpents? Has not *Virgil* done it in one of his *Georgics*, and in *Lib.* ii. *Æn.* where he compares *Pyrrhus* to one? But the Excellency of

MIL-

MILTON ſtill appears, in Proportion as he is compared with other Poets.

——*Nata Deo! atq; homine ſata!*
Regina Mundi! eademq; interitus inſcia!
Cunctis colenda!—— Grotius.

Daughter of God and Man! immortal Eve!
Empreſs of this fair World! Reſplendent Eve!
Sovereign of Creatures, univerſal Dame!
Milton.

Here there's in a manner a Tranſlation, at leaſt of the firſt two Lines; but is there any thing uncommon or extraordinary in the Thought? How oft is *Nata Deo!* to be found among the Poets? How oft *Nata Jove?* As in this Line,

O Jove digna viro ni Jove nata fores.

Is *homine ſata* a ſcarce Phraſe, when it is known almoſt to every School-boy? But has MILTON ſtole "reſplendent *Eve*, Sovereign of Creatures, univerſal Dame!" or who has ſtole *Cunctis colenda?* See *Hor. Carm. Sæcul. Æn. Lib.* iii.

Rationis etenim omnino paritas exigit,
Ego bruta quando beſtia evaſi loquens,
Exhomine, qualis ante, te fieri Deam.
Grotius.

That ye ſhall be as Gods, ſince I as Man,
Infernal Man, is but Proportion meet:
I of Brute, Human; ye of Human, Gods!
Milton.

The Sentences are truly ſimilar; but, ſuppoſe MILTON had borrowed the Thought, yet how great muſt be his Praiſe for having refined it ſo much! for, in my humble Opinion, *qualis ante, te fieri Deam*, ſeems to intimate, that the *Dutchman* was convinced of the *Pythagorean* Philoſophy, *viz.* that the Soul exiſted in a ſeparate State before its Junction with the Fœtus. And does not the Serpent ſay, "Ye ſhall be as Gods, knowing Good and Evil."

Per ſancti Thalami ſacra, per jus Nominis
Quodcumq; noſtri: ſive me natam vocas
Ex te creatam: ſive communi Patre
Ortam, ſororem: ſive potius conjugem:
Caſſam, oro, dulci luminis jubare tui
Ne me relinquas: nunc tuo auxilio eſt opus,
Cum verſa ſors eſt. Unicum lapſæ mihi
Firmamen, unam Spem gravi adflictæ malo
Te mihi reſerva, dum licet; Mortalium
Ne tota ſoboles pereat unius nece:
Tibi nam relicta, quo vadam? aut ævum
exigam? Grotius, *Act.* v.

For-

Forſake me not thus, Adam! *witneſs Heaven!*
What Love ſincere and Reverence in my Heart
I bear thee, and unweeting have offended,
Unhappily deceiv'd. Thy Suppliant
I beg and claſp thy Knees: bereave me not
(Whereon I live) thy gentle Looks, thy Aid,
Thy Counſel in this uttermoſt Diſtreſs,
My only Strength and Stay! forlorn of thee,
Whither ſhall I betake me? Where ſubſiſt?

Milton.

Here I am amaz'd how any Man can charge the *Engliſh* Poet with Plagiariſm, ſince the Thoughts are generally ſo oppoſite! Does FURIUS think to impoſe upon People, becauſe *ne me relinquas* may, by Conſtraint, be rendered, "forſake me not thus, *Adam:*" Can "*Dulci luminis jubare tuî* be tranſlated "thy gentle Looks?" I fear *Grotius* has ſeen *Ode* v. *Lib.* 4. *Hor. Carm.* Whether is it more probable, that, in the *penult* laſt two Lines, MILTON had his Eye upon the eighteenth *Pſalm, ver.* 1, 2, 3, and 4, or upon *Grotius*? For my Part, I think the firſt and the laſt Line, in both, are owing to *Virgil, Æn. Lib.* ii. where *Anchiſes* refuſes to go along with *Æneas.*

Tu namq; ſoli Numini contrarius
Minus es nocivus: aſt ego nocentior,

(*Adeoq;*

(Adeoq; miſera magis, quippe Miſeriæ Comes,
Origoq; ſcelus eſt, lurida Mater Mali)
Deumq; læſi ſcelere, teq; Vir! ſimul.

Grotius.

——— On me exerciſe not
Thy Hatred, for this Miſery befall'n:
On me already loſt! me, than thyſelf
More miſerable! both have ſinn'd, but thou
Againſt God only; I 'gainſt God and thee.

Milton.

There is here a Reſemblance of Thought, *viz.* "Me than thyſelf more miſerable — thou Againſt God only, I 'gainſt God and thee;" But is there any thing intricate or hard in it? Is it not obvious to every one, that *Eve* ſinned both againſt God and *Adam*, as appears from the Account of the Fall.

Quod comedo, poto, gigno, diris ſubjacet,
Corporeq; & Animo penitus evaſi miſer.

Grotius.

Whate'er I eat and drink and ſhall beget
Is propagated Curſe! ———

Milton,

I own the firſt Line is literally tranſlated, tho' not the ſecond; but whether is it more probable

probable that MILTON had the Narration of *Moſes* in his View, or *Grotius*'s Tragedy: And though he has the very *Engliſh* of the firſt four Words, yet to me it is pretty evident that he might eaſily have hit on them, without ſeeing *Grotius*, ſince God by *Moſes* has threatened, among other Puniſhments, thoſe who did not obſerve his Commandments with theſe Plagues among others, "Curſed ſhall be thy Baſket and thy Store; curſed ſhall be the Fruit of thy Body, and the Fruit of thy Land, *&c. Deut.* chap. xxviii. ver. 17, 18." For to uſe the excellent Argument of Mr. *R. R.* in his Defence of MILTON, *Gent. Mag.* 1747. *Pag.* 324. "The Similitude of Thought ariſes from the Imitation of Nature, which is the ſame, and always will be ſo; and that from the Identity of the Subject, which was deriv'd from the ſame Stream of the holy Scriptures." ——"Is it ſtrange, or abſurd, to ſuppoſe that two Pictures, by different Hands, ſhould have a general Likeneſs, which are drawn from the ſame Original?"

Had FURIUS made any References to prove MILTON a Plagiary from the Quotations marked out of "Adamus exul," in the *July* and *Auguſt Magazines*, I ſhould have conſidered them; but this he has not. I ſhall therefore only obſerve, that the mighty

Diſpute

Diſpute about calling an infernal Council, which he names *Pandæmonium*, is, in my Opinion quite trifling; and to the Arguments adduced with great Judgment and Ingenuity, by a learned Gentleman, in the *Magazine* for *February*, 1748, I ſhall add, that to me it ſhould have been very ſtrange, if MILTON had cloſed his Poem without introducing an infernal Council, ſince the holding of ſuch Aſſemblies is ſo very frequently to be met with both in the *Greek* and *Roman* Poets.

Ἠως μεν προκοπεπλος εκιδναθο πασαν επ' αιαν,
Ζευς δε Θεων αγορην ποιησαθο, τε πικεραυνος,
Ακροθατη κορυφη πολυδειραδος ουλυμποιο.

Homer, Lib. viii.

And *Virgil*, Lib. xi. *Æneid.*

Oceanum interea ſurgens Aurora reliquit.
Conciliumq; vocat Divûm Pater atque Hominum Rex.

Add to this, that God Almighty is repreſented by *Moſes* as calling together the Council of the Trinity, when he was about to form the firſt Man, " Let us, ſays he, make Man, after our own Image, *Gen.* chap. i. ver. 26. The Contradiction he charges upon *W. L.* is ſo juſt a Cenſure, that I believe he never

never will vindicate himſelf from it: But what is there in the mighty Word *Pandæmonium*? Is it a Matter of Aſtoniſhment, that a Man who was perfectly well acquainted with all the *Greek* Poets, ſhould hit upon it! How many *Greek* Words does the judicious *Eraſmus* coin, and even gives Liberty to others ſo to do; and ſo copious is the *Greek* Tongue, that almoſt all the Parts of the Skeleton, all the Plants in Gardens and Fields are expreſſed in *Greek* Words: For my own Part, I, who am but a very poor *Grecian*, dare venture upon a *Greek* Word of my own Invention, which I at firſt intended for a poetical Name for *W. L.* tho', on ſecond Thoughts, I have pitch'd upon FURIUS, as more applicable to his Manners: The Word I mean is *Pantomaſtix*. And this I declare never to have ſeen or heard of before; tho' I doubt not that the Gentleman to whom I give it, will charge me with having ſtolen it from another.

From what has been advanced, there will appear, I hope, little or nothing that can, in the leaſt, derogate from the Glory of the *Engliſh* Poet. In my Opinion, no Encouragement ſhould be given to ſuch Cavils, which tend only to ſtrike at the Root of every literary Work: Have not the Scrip-

tures themſelves almoſt the ſame Expreſſions in various Places. See *Gen.* chap. xlix. *ver.* 26. " They ſhall be on the Head of *Joſeph*, and on the Crown of the Head of him that was ſeparated from his Brethren." *Deut.* chap. xxiii. *ver.* 16. " Let the Bleſſing come upon the Head of *Joſeph*, and upon the Top of the Head of him that was ſeparated from his Brethren." Has not *Homer*, that Father of Poets, many Things which bear a Reſemblance to thoſe mentioned in the ſacred Records; as is very well obſerved by the learned Mr. *Pope:* Is not his Story of *Bellerophon* taken from that immortal and truly divine Account, which *Moſes* gives of *Joſeph*; the *Greek* Poet has only altered a little the Relation of the *Hebrew* Law-giver; and, for my own Part, I wiſh the Latter had actually confined himſelf to the Narration as ſet down by the Former; and perhaps, inſtead of making *Bellerophon* riſe to Honours by Means of the winged *Pegaſus*, he would have been advanced to the Summit of Grandeur, by the Patience, the rational and manly Fortitude of the Patriarch. What is more like the tender Expreſſions of *Jacob*, when hardly prevailed with to ſend down his beloved *Benjamin*, than thoſe uttered by *Priamus* and *Andromache*; when *Hector* would, contrary to all their Remonſtrances,

go

go forth to fight the enraged *Achilles*? Theſe and the other Reſemblances, to be found in the *Greek* Poem, are perfect Beauties, and are ſo far from leſſening the Glory of *Homer*, that they only tend to raiſe it the higher. Add to all this, that one *Carinius* wrote the *Trojan* War before him. How has *Virgil* imitated *Homer!* and yet does the Genius of the *Roman* leſs appear? Are not his Similies moſtly taken from him, nay, whole Lines alſo? But, oh! how has he improved upon them! With what Beauty, what Depth of Thought, what Subtilty of Penetration, and Eloquence of Expreſſion, has he wrought the *Pythagorean* Philoſophy into the ſixth Book of the *Æneid!* A Paſſage that will ſhine with Luſtre, and defy the Malice and virulent Poiſon of the moſt viperous Aſſault. Are not ſome of his Lines bare Tranſlations from *Theocritus*? Has not *Horace* likewiſe tranſlated from *Pindar*.

Τινα Θεον τιν' Ηρωα
Τινα δ' ανδρα κελαδησομεν..

Quem virum aut Heroalyra vel acri
Tibia ſumes celebrare Clio
Quem Deum, &c.

Hor. lib. i. *Carm.* Od. 2.

Yet

Yet all these Things no way detract from the Glory of those who improved so well on what was wrote before them. How frequently do cotemporary Poets celebrate the same Subjects; did not *Horace* and *Ovid* sing of *Europa*'s Rape; and will any Person say, that the immortal *Addison* was single in the Praises of the illustrious Duke of *Marlborough*? Has not the Archbishop of *Cambray* imitated those Poets which fell into his Hands; but has any Person pretended to charge him with Piracy or Plagiarism; tho' there's scarce an Episode in his *Telemachus* intirely new? With what strength of Genius has he improved upon the Similies that he has transferred! neither *Virgil* or *Homer*, has any thing resembling the Tragedy of *Jopha*'s *Daughter*; but how beautiful has *Fenelon* transposed it into his immortal Work, in his Story of *Idomeneus* and his Son.

These and other Instances may convince the Impartial, that it is even sometimes a Beauty to borrow. Never Poet, except *Moses*, lived, perfectly an Original; yet their Works were received with Esteem and Applause.

F I N I S.

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